

ed of us by our King; and it is further the problem that now confronts the Christian world. For almost sixty generations there has continually been a default in the obligation of the Christian world. Shall the same be true of ours? We each one of us, that make up this generation must give the answer. The meaning of present day movements press the problem upon us. There is a noticeable breaking away from the faiths of the old world. The heathen world was never open to the gospel as it now is. India and Korea have already spurned their old faiths and are now waiting for the gospel. China is open to us as to no other nation. "China," Dr. Babcock says, "is not the yellow peril, but the golden opportunity." What opportunities to be found everywhere. Is not all this God's call to the churches to fulfill their mission to the lost world?

But to the Christian, opportunity means obligation. If God opens to us a door of service we are under obligations to him to enter. Solemn thought! The greater the opportunity the greater the obligation! Think, then, how great must be ours today! How this thought ought to stir us! And it has been this thought that aroused the men of God in the past. Why should St. Paul say "I must see Rome"? Was he not as free as me? Most certainly. Was he coerced? Not at all. St. Paul felt that he must impart something to the Romans because he had something to impart. The Romans were in weakness and darkness morally; Paul knew that he had that which was moral strength and darkness to its possessor. The Romans therefore, had a claim upon him and he felt it. What do you think Paul would do were he on earth today?

But whatever he would do that we too must do. Would that we might say with him, "Woe is me if I preach not the gospel to the man that does not know it; and it is my highest ambition to preach where none other has preached; let me be the first to go ahead with the blessed news of life to the dead." Ah! my fellow-workers, we are His witnesses, and our program has been mapped out for us by the Head of the church. Ye are my witnesses, beginning at Jerusalem, that is home; and in Judea, that is national mission work. Washington, Chicago, Dayton, etc. And in Samaria, that is to those we do not like; and finally to the uttermost part of the earth, that takes in the last man. Who dare change this program? As wide and broad as the program is, so wide and broad must be our love. That love is too weak that does not cross the ocean to the regions beyond.

The world today has a claim upon us too. Opportunity—obligation and claim are all wrapped up together. I most verily believe that the only thing that can save the church today is the work of missions. Men and women will never advance in faith until they advance into the world beyond for Jesus' sake. The church needs much today the reflex influence—the vital reaction of mis-

sions. We can never hope to see a great spiritual awakening in America until the church sets about to obey the last command of its rightful head. Church history proves this if it proves anything. The Moravian church was the most missionary church and enjoyed a perpetual revival at home. Would that you, young people of the church might feel this as keenly as I feel it. What will you do about it? You can never be the same after having read this. Will you go back into wilful disobedience or will you go ahead? Will you go forward to something better or will you again refuse the light? God help you and bless you. We have at the college a Volunteer Band for Missions. Our motto is the "Evangelization of the world in this generation." Can there not be such organization in every church? If you can not go you may send another. Let us now face the opportunity; let us feel deeply the obligation resting upon us, and let us each say, "Here I am Lord send me," or let us say, Jesus here is my substitute, use him. The world shall be evangelized. God's purposes can not be stayed tho often long delayed. I am pleading with you to have a share in the great work. We are now and must continue to be the missionary force in the church. Let us then at once fall into line in obedience to the command of Jesus. In a critical moment in the battle of Waterloo, the Duke of Wellington sent the order "Advance all along the line." The victory was won because of the obedience to the command. This is the duty of the present time and it is our sublime opportunity. The message comes to us from God thru Jesus Christ, prompted by the Holy Spirit and emphasized by current events—"Go ye into all the world and preach the gospel to every creature, and lo I am with you even unto the end of the world."

A New-Year's Wish

The New Year comes with flying feet,
And bears upon its journey fleet
A million wishes dear and sweet.

From all this New year's precious store
Of wishes, as I scan them o'er,
I choose for thee but three—no more.

These three shall more than thousands prove,
For they shall draw thy heart above—
Their names are Service, Trust, and Love.

Trust God, and trust will gain God's best;
Love God, and learn how love is blest;
Serve God, and find in service rest.

Hope Harvey.

Sisters' S. C. E.

THE FUTURE OF THE S. S. C. E.

VIANNA DETWILER

At the dawning of this new and fair-promising century, dear sisters, let us take only a brief backward look upon the past achievements of the Sisters' Society of Christian Endeavor, then leaving the deeds and records in the past, inspire ourselves with a larger hope and gird ourselves anew for greater achievements in this the twentieth century of

the Christian era. Or as St. Paul urges, let us forget the things which are behind and reach forth unto those things which are before. Whatever our work may be let us enter upon the duties of the new century by keeping in mind Paul's "one thing I do"—to glorify God—always His interest first everything else secondary. Were this the spirit of devotion that indwells each heart, then it would not be difficult to write on this topic and foretell the future of the S. S. C. E. But we can only judge the future by past achievements, which are always prophetic of future possibilities—the history of what woman has accomplished enables one to forecast what she will do.

In a general way the changes in the position of women which the last century has witnessed appear little less than miraculous. This change has been brought about in great part by women themselves; women who have keenly felt the disabilities imposed upon them by tradition and custom, and who have bravely striven to win for themselves and their fellows the outlook of a larger liberty and the inspiration of a loftier idea of the Christian duty of woman.

The prejudice against woman's speaking in public, the nineteenth century has to a great extent overcome; but not without difficulty, not without persevering were these triumphs won. Few achievements in the last century appear more wonderful in retrospect than that of Mrs. Harriet Stowe in writing "Uncle Tom's Cabin." The name of Frances Willard need only be mentioned to bring to mind an endless chain of good, showing what the Christian woman can do. Thus as these great changes wrought in the nineteenth century indicate the yet greater works to follow, so, if the good done by the S. S. C. E. since its organization could be measured it would help us to see the great possibilities now stretching out before us. We need not concern ourselves so much about "Woman's Rights" in order to do good but rather that we live up to our simple Christian privileges—rights that are now ours. Dear sisters, have you stopped to think about what an open field lies before us? Tho woman is restricted in the political world, she may work to the full extent of her capacity in church work—without hindrance unless it is from evil in her own heart. Let us as members of the society, be awake to the God given opportunities of the twentieth century and fulfill the purpose of our organization! If we but fully carry out this purpose, it will be all that can be required of us.

In the language of the S. S. C. E. constitution, the primary object is to promote spiritual growth and Christian education, in promoting spiritual life, we are limited largely in direct effort, to the development of our own soul, but in education we may do much to foster the spirit in others. The educational idea, we shall carry out by continuing in our help to support the Theological chair, and this means fitting young men and